

there where he could see Queen Mary and the royalty pass every day. I was shown all through the house. It is full of historic interest. John Knox has come to his own in Edinburgh. There are numbers of monuments to him, and statues of him, and the visitor will see paintings of him in the galleries. He is really the first citizen of Edinburgh. Even the cabmen can tell you all about him. I hope it is not amiss to put in here a recent squib from Punch. A Scottish cabman was showing an American visitor about Edinburgh. The cabman had a good deal to say about John Knox. At length he said: "Yon's the house in which John Knox lived." "Well, who was this John Knox, anyway?" queried the uninformed visitor. "Mon, do ye no read yer Bible?" was the reply. So deeply is John Knox imbedded in the hearts of the Scotch people. My next letter will be from London.

Walter L. Lingle.

Edinburgh, Scotland, August 17, 1909.

RELIGIOUS FREEDOM VS. ERRATIC TEACHERS.

The comment of "The Advance" on the case of Professor Foster is so eminently judicious and conclusive that it should be commended to that large class of secular papers that raise the cry of persecution whenever an erratic religious teacher is called to account for betraying the faith which he is pledged to maintain. Articles of belief constitute a covenant between those who subscribe to them and the man who abandons these is unfaithful to his vows and false to his brethren with whom he has entered into covenant. So long as that covenant continues, they must share the reproach of his unfaithfulness. He may prefer to profit by having the covenant continue, but they have a right to require that for the sake of their good name and their witness to truth, the covenant shall be annulled. Says "The Advance":

"The question of religious freedom has become somewhat one-sided. Professor Foster, as we understand him, thinks that he should be free to hold and teach such beliefs as he chooses and still remain in the Baptist denomination and also a member of such an organization as the Baptist ministers' meeting of Chicago. Those who oppose Professor Foster concede his freedom to hold and teach such views as he prefers, provided he goes out into the open to do it. But they maintain that for Professor Foster to insist on the right to remain in the Baptist body while advocating doctrines or opinions which they regard as destructive and which the religious public generally views in the same way is to misrepresent the Baptist name and to make the body responsible for his peculiar opinions. And there is no escaping the fact that they are justified in taking this view of the matter. The only way in which Professor Foster can stand alone in the matter of responsibility for his teaching is to separate himself from others and go by himself. When he is alone as an individual the responsibility is his alone, but not before. And as a question of religious freedom the Baptists have the right to be free from responsibility for his teaching. The failure on his part to recognize this right gives a one-sided appearance to his ideas of freedom."

Contributed

WISDOM.

He gathered countless myriads of gold;
'Twould be a weariness to wish for more;
And 'tis a story that is often told
How fortune lavished her redundant store,

And how his palaces on every hand
Arose in grandeur; or in beauty dressed,
Became the wonder of his native land,
But seldom to their lord a place of rest.

He died—for Death is painfully unkind
Unto the great and to the rich—he died,
And, for a wonder, left them all behind,
The trappings of his glory and his pride.

They say he left it all behind; and more,
He left behind a heritage of scorn,
The tribute which his generation bore
Unto the genius that a world had shorn.

He left behind a sneer, perhaps a course.
Far better is the modest competence
When Wisdom makes us scorn the guilty purse,
And win the wealth that we may carry hence.

He rose at length to universal fame
As a great soldier; or the brilliant rays
Which genius kindles to a dazzling flame
Glowed on his brow and glorified his days.

Even the lingering centuries essayed
In vain in all the world to find his peers,
And yet he left his fame behind to fade
As a dim memory in the distant years.

Far better is the wisdom to devise
A way of life whose nobler diligence
Shall find a record in the radiant skies
And win the fame that we may carry hence.
Ben, Va. —Benjamin C. Moomaw.

EDUCATIONAL MISSIONARY WORK IN KOREA.

By Rev. J. F. Preston, Mission Secretary.

The first school building erected by our Mission in Korea is the John Watkins Academy at Mokpo. It is of stone, substantially built throughout, and was completed last fall at a cost of \$2,000, including the grading of the site and playground. Its dimensions are 40x42 feet, comprising a main study hall, two recitation rooms, and a hallway, and is amply large for academy purposes at this point. The school is named for Rev. J. S. Watkins, D. D., pastor of the First Church, Spartanburg, S. C., which is backing the enterprise, one friend giving \$400 for the equipment.

There is a total enrollment of about ninety pupils at present, chiefly boys resident at Mokpo, and all but about ten are Christians. Beginning with the fall a system of scholarships will be inaugurated, so as to enable the boys from the country churches to come in and enjoy educational advantages, and get training for Christian leadership. About seventy-five cents a month will make it possible, with self-help, for an outside boy to study throughout the session.

The superintendent of the academy is Mr. W. A.